لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

***Fatah 1353—December 1974***

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EDITOR

**M. G. AHMAD**

# *The Ahmadiyya Movement in Islam*

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

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Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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*Printed at the Nusrat Art Press, and published by M. Masud Ahmad B.A. for Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.*

# THREE QUESTIONS

# BY A

# CHRISTIAN ANSWERED

*An English translation of*

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# ایک عیسائی کے تین سوالوں کا جواب

مصنفہ

## حضرت مرزا غلام احمدؑ مسیح موعود علیہ السلام

*A Christian, Abdullah James, made three objections against Islam. The Promised Messiah (Peace be on him) wrote a reply at the request of the Anjuman Himayat-i-Islam, Lahore.*

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*The Anjuman published the questions and answers in a booklet consisting of 72 pages in 1891. The first 48 pages are covered by the Promised Messiah's answers ; the remaining pages by the answers written by two of his contemporaries, Hazrat Maulvi Nur-ud-Din and one Maulvi Ghulam Nabi Amritsari. The Original answers are in Urdu.*

*The following pages contain an English translation of the answers written by the Promised Messiah (peace be on him).*

# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIX DECEMBER 1974—FATAH 1353 No. 12


# THE OBJECTIONS

بل هو آیت بینت فی صدور الذین اوتوا العلم*

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## Objection No. 1

Muhammad (peace and blessings of God be on him), says objection No. 1, was in doubt about himself being a prophet and about the Quran being divine; this is evident from a verse in the Quran which occurs in chapters Al-Baqarah and Al-An'am viz.

فلا تکونن من الممترین

'and be not of those that are in doubt' (2 : 148 and 6 : 115); which shows he was afraid at heart that he was not a prophet.

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*Nay, it is a collection of clear signs in the hearts of those who are given knowledge. (29 : 50)

Had he been one, had he shown any miracles, had the *Miraj* (ascension to heaven) been a fact, had the Quran been revealed by Gabriel, he would never have been in doubt about his prophethood. His doubts are proved by this verse, so he could not be a prophet.

## Objection No. 2

Muhammad (peace and blessings of God be on him), says objection No. 2, was not gifted with the power to show miracles. In chapter Al-Ankabut (translating the Arabic into English) we read : 'They say why no signs were sent down to him from his Lord.....'. (29 : 51-54)

The expression *No signs* is a universal negative, negation of an entire class.

Then in chapter Bani Isra'il we read ; And we did not send signs because people had rejected them before' (7 : 60) ; which means no miracles were given by God to Muhammad, says the objection. If miracles had been given he would not have been in doubt about himself being a prophet and about the Quran being a revelation.

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## Objection No. 3

If Muhammad had really been a prophet, says objection No. 3, he would not have felt so utterly helpless against the criticisms of his contemporaries and would not have said 'Only God knows' ; that is, he does not. He knew nothing about the *number* of the people of the cave. (Chapter 18). He would not have said the sun set in a part of murky water (18 : 87). The sun which is 90 million times as large as the earth could not possibly have set in 'a pool of murky water.'

## Answer to Question No. 1

### Did not the Holy Prophet have full certainty of conviction that he was a Prophet?*

'In support of his objection the objector quotes a line from Chapter Al-Baqarah which quoted in full reads:

الحق من ربك فلا تكونن من الممترين (٢:١٤٨)

'It is the truth from your Lord; be thou not of those therefore who are in doubt.' (2:148)

The context.....before and after the verse.....makes it quite clear that the subject discussed is not prophethood nor the divine character of the Quran. The subject is the change of *Qibla*. Not Jerusalem but the Kaaba was the direction in which Muslims were now to turn their faces in prayer. 'This is the Truth' says God, meaning that the Kaaba is the direction for prayer appointed from the very beginning. The fact is recorded as a prophecy in the ancient books. Therefore (O reader of the Book) be thou not of those who are prone to doubt.** The verses which follow continue to deal with the same subject. Thus:

و من حيث خرجت فول وجهك شطر المسجد الحرام

و انه للحق من ربك (٢ : ١٥٠)

'From wheresoever thou comest forth, turn thy face towards

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* Headings by the Editor.

** The admonition has reference to the earlier books (including the New Testament) which contain a prophecy of the change of *Qibla*. For instance, 'Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.' (St. John 4:21)

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the Sacred Mosque; for, that indeed is the truth from thy Lord.' (2 : 150)

It is obvious these verses relate to the Kaaba, (the Holy precincts at Mecca) to nothing else. Since the ordinance requiring worshippers to turn to the Kaaba in prayers, is a general ordinance addressed to all believers, some of whom may be liable to doubt, to uncertainty of conviction! These, therefore, are singled out for special assurance and told not to allow any hesitation to arise in their minds. On the ground that formerly they turned to Jerusalem in prayer and now they are required to turn to the Kaaba (in Mecca). There was nothing new in the change, they are told. The change was ordained from the beginning and foretold by the prophets of God. There was to be no doubt about it.

The other verse which the objector quotes to support his claim is from chapter Al-An'am which quoted in full is:

افغير الله ابتغى حكما و هو الذى انزل اليكم الكتب مفصلا
و الذين اتيناهم الكتب يعلمون انه منزل من ربك بالحق
فلا تكونن من الممترين (٦ : ١١٥)

i.e., 'Shall I seek for judge any one other than Allah when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book (i. e., who have been given the knowledge of the Book) know that it has been sent down from thy Lord with, truth; so (O reader) be thou not of those who doubt. (6 : 115)

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The context leaves no doubt that 'those who doubt' are those who have not yet attained to full certainty, full faith, full knowledge. It even appears that the admonition

فلا تكونن من الممترين

*be not of those who doubt*, is an admonition by the Holy Prophet (on whom be peace and the blessings of God), quoted, as it

were, by the Holy Quran. The passage begins with words which can only be words spoken by the Holy Prophet, i.e.,

افغیر اللہ ابتغی حکماً

*'shall I seek for judge anyone other than Allah'.*
The passage somewhat expanded would read as follows:

> I cannot appoint any one but Allah as judge to judge between you and me. And He is the One Who has sent down to you this Book clearly explained. So those who have knowledge of the Book know also that this Book is from God. Therefore, thou (O ignorant one), be not of those who doubt.

It becomes quite clear that it is not the Holy Prophet (on whom be peace and the blessings of God) who is of those who doubt. The Holy Prophet rather is the one who admonishes those who are in doubt and he does so with testimony and argument. In the face of the clear meaning of the passage, to say that the Holy Prophet was in doubt about his own prophethood only betrays lack of ordinary imformation or understanding Or, it betrays sheer prejudice, nothing else.

## Why Not the Plural You?

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It may be said that if 'those who doubt' were new converts or sceptics—less than full believers—than the address shhuld have been the plural 'you', not the singular 'thou'. Converts with weak belief could be many, not just one, as appears from the text. Why second person singular instead, of the second person plural? The answer is, the singular is often used for a *class* of persons not for a person. You have only to read the Holy Quran from beginning to end to realize that this is its idiom. It often treats a class of persons, as though it were only single person. Let us reproduce for example the following passage:

لا تجعل مع اللہ الھا اخر فتقعد مذموما مخذولا ۔ و قضی ربك

الا تعبدوا الا اياه و بالوالدين احسانا اما يبلغن عندك الكبر
احدهما او كلهما فلا تقل لهما اف و لا تنهرهما و قل لهما
قولا كريما و اخفض لهما جناح الذل من الرحمة و قل رب
ارحمهما كما ربينى صغيراً (١٧ : ٢٣-٢٥)

i. e., "And associate not with Allah any other God, thou wilt sit down despised and disgraced. Thy Lord has laid down 'Worship no one but Him. And to parents show kindness: if one of them or both attain to old age in thy life, say not to them fie. and do not grumble at them but speak them a generous and reverential speech; and out of tenderness lower to them the wing of humility and say, My Lord, have mercy on them, even as *they showed mercy when* they brought me up when I was a child....." (17 : 23-25).

It is evident from this passage that the use of the second person singular here is for the *Ummah*, the community of followers, addressed more than once in this passage in the plural. The addressee is *not* the Holy Prophet. For the passage teaches respect and obedience to parents, while the Holy Prophet's parents (on whom be peace and blessings of God) had pa sed away when he was only a child.

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There are other passages also in the Holy Quran which show that that to address a class of persons as though it were one person is an established idiom of the Holy Quran. This is to be found in places thoughout the Holy Book. The Old Testament too uses a similar idiom. The formal addressee is a person, the intended addressees are a community, Israel. We have example of this in Exodus chapters 33 and 34:

'Observe thou that which I command thee this day.'
(Exod. 34 : 11).

'Take heed to thyself, lest thou makest a convenant

with the inhabitants of the land whither thou goest.'
(Exod 34 : 12)

'Thou shalt make thee no molten gods.' (Exod. 34:17).

The context of these verses of the Bible makes it clear that apparently only one person is addressed, viz. Moses ; yet Moses is not really the person addressed. Moses never went to Canaan. Nor could an idol-breaking monothiest like him commit the evil of idolatry. There was no need, therefore, to warn him against it. No, Mosses could not really be the person addressed here. Is not Moses, in Exodus 33 : 17, honoured uniquely by words such as these :

'For thou hast found grace in My sight, and I know thee by name' . . . . . ?

The Holy Quran has the same style. Both the Old Testament and the Quran address their commandments to Mosses or the Holy Prophet (on whom be peace and blessings of God) ; yet the commandments are really addressed to their communities and followers. Those who are ignorant of this style may come to think—out of ignorance—that commands and wranings found in the text are addressed to the prophets who received the revelation. Yet a little thought over the context makes it plain that this is not the case.

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The objection becomes uprooted on a consideration of verses in which God showers praise on the Holy Prophet (on whom be peace and blessings of God) for certainty of faith :

قل انى على بينة من ربى (٦ : ٥٨)

'Say ; I hold clear proofs (of my prophethood) from my Lord.' (6 : 58).

قل هذه سبيلى ادعوا الى الله على بصيرة (١٢ : ١٠٩)

'Say, 'This is my path so with full and certain knowledge do I invite you to Allah . . . ' (12 : 109)

و انزل الله عليك الكتب و الحكمة و علمك ما لم تكن تعلم

و کان فضل اللہ علیک عظیما (۴:۱۱۴)

'Allah has sent down to thee the book and Wisdom, (arguments for the truth of the Book and the truth of prophethood) and taught thee what thou couldst not know thyself and great is Allah's grace on thee.' (4 : 114)

ما کذب الفواد ما رای (۵۳:۱۲) ما زاغ البصر و ما طغی - لقد رای من ایت ربه الکبری -(۵۳ : ۱۸-۱۹)

'The heart of the Prophet hesitated not to affirm (did not doubt for a moment) the heavenly signs he saw of his truth.' (53 : 12).

'The eye of the Prophet did not wander to the left or to the right—did not deviate from the right path but rather stuck to it—and saw the greatest of the signs of his Lord.' (53 : 18-19).

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Now readers, view with the eye of justice ! Lovers of truth, see with the eye of discernment ! How clear is God's assurance that the Holy Prophet (on whom be peace and blessings of God had perfect insight and full conviction that his prophethood was true and that great signs had been shown in his support.

So, to be brief, there is not a word, nor a jot in the Holy Quran suggessting even remotely that the Holy Prophet (on whom be peace and blessings of God) had ever any doubt that he was a prophet and that the Holy Quran was a communication from God. On the other hand, the truth is that no other Book in existence now can present a parallel to the perfect certainty, insight and conviction with which the Holy Prophet (peace and blessings of Allah be on him) laid his claim to prophethood and than advanced proofs and arguments in support thereof. 'And who would now hear and declare his belief in God and the Holy Prophet (on whom be peace and blessings of

God and join the ranks of sincere believing Muslims' !

## Doubts of Jesus about his Prophethood

Let it be noted that the Gospels* attribute to Jesus utterances which lead one to think that in his last days Jesus had come to doubt whether he was a prophet and whether he had divine support for his claim. For instance, his words "*Eli Eli Lama Sabachtani*" (My God, my God, why hast thou forsaken me ?), came out of his lips apparently on the eve of his departure from this world. Men of God at such moments declare their firm belief and faith in God. It was also his wont to flee a place apprehending the evil intention or design of his enemies, although he had assurance of security from God. These two facts betray doubt and uncertainty. Add to this, his crying and praying the whole night to ward off the tragic end the coming of which he could see beforehand. It shows that doubt haunted him always. We point this out only in reply to Christian critics. We can dispose of these difficulties in a trice, and a becoming manner. By a denial of his divinity and sonship we can clear our beloved Messiah of weaknesses. He was no exception to the limitations to which human beings are subject. But our Christian brethren will find it very hard to dispose of the objections.

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* All the four Gospels, especially Matthew, give rise to these doubts.

## Answer to Question No. 2

## The Holy Prophet never disclaimed Miracles

Let it be made clear at once that the two verses quoted by the objector to prove there are no miracles in Islam do not at all lend to such inference. On the contrary, the verses prove that the Holy Prophet (on whom be peace and blessings of God) did perform miracles such as a true and perfect prophet should be able to perform. The point is elaborated below.

The first verse which the objector quotes out of its context is reproduced here fully along with other relevant verses so as to make the meaning clear :

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و قالوا لو لاانزل علیه ایت من ربه ، قل انماالایت عند الله ـ وانما انانذیر مبین (۲۹:۵۱) اولم یکفهم اناانزلنا علیك الکتاب یتلی علیهم ـ ان فی ذلك لرحمة و ذکری لقوم یومنون (۲۹:۵۲) و یستعجلونك بالعذاب ولولا اجل مسمی لجاءهم العذاب ولیاتینهم بغتة وهم لا یشعرون (۲۹:۵۴)

'And why are not signs sent down to him?' they ask. Say, the Signs (which you ask for i.e., the signs of punishment) are with Allah and are exclusively at His disposal ; and I am only a clear warner ; that is to say, my part is only to warn of the day of punishment and not to send it down.' (29 : 51)

'Allah further says, "Is not this Sign of Mercy enough for them (who want to have the sign of punishment inflicted on them) that we have sent down to thee (O unlettered Prophet) the Book (a compendium of all perfections) which is recited to them ?' (29 : 52)

That is to say the Holy Quran, a Sign of Mercy serves the same purpose which the disbelievers want a sign

of punishment to serve. The purpose of the disbelievers of Mecca in demanding a sign of punishment was that such a sign, when it came, would carry conviction to them ; it would not remain simply a matter of inference. Inferred sign or proof might delude them.

To remove this fear of theirs, Allah says 'You want a sign that would carry conviction to you. Why, then, want a sign of punishment? Is not a sign of Mercy, i.e., the Holy Quran, sufficient for this purpose? It illuminates and sharpens your vision with its bright refulgent light, presenting to you its beauty, truth and wisdom, and imparts insight the like of which you can not produce'.

The Quran is already exerting its miraculous influence*

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* The miraculous powers of the Holy Quran are set forth in Chapters :

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Al-Baqarah, Al-Imran, Al-Nisa, Al-Maidah, Al-Anam, Al-A'raf, Al-Anfal, Al-Tawbah, Yunus, Hud, Al-Ra'd, Ibrahim, Al-Hijr, Al-Wa-qi'ah, Al-Naml, Al-Hajj, Al-Bayyina, Al-Mujadilah. Verses may be quoted on the point :

يهدى به الله من اتبع رضوانه سبل السلم و يخرجهم من الظلمت الى النور (٥:١٧) شفاء لما فى الصدور (١٠:٥٨) انزل من السمء ماء فاحيابه الارض بعدموتها(١٦:٦٦) انزل من السماء ماء فسالت اودية بقدرها(١٣:١٨) انزل من السماءماء فتصبح الارض مخضرة(٢٢:٦٣) تقشعر منه جلود الذين يخشون ربهم ثم تلين جلودهم و قلوبهم الى ذكرالله(٣٩:٢٣) الابذكرالله تطمئن القلوب(١٣:٢٩) اولئك كتب فى قلوبهم الايمان و ايدهم بروح منه (٥٨ : ٢٣) قل نزله روح القدس من ربك بالحق ليثبت الذين آمنوا وهدى وبشرى للمسلمين(١٦:١٠٣) انانحن نزلنا الذكر وانالهلحفظون(١٥:١٠) فيها كتب قيمة(٩٨:٣) قل لئن

on you, making for miraculous changes of heart in you. It is restoring life to those who have been spiritually dead for a long time and sight to those who have been spiritually blind for generations. Unbelief and lack of faith of many different kinds are being cured by the Quran. Those suffering from old prejudices are shedding their prejudices. The Quran gives light. It drives away darkness. It promotes union with God and provides

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اجتمعت الانس و الجن على ان ياتوا بمثل هذا القرآن لا ياتون بمثله و لو كان بعضهم لبعض ظهيرا (۱۷ : ۸۹)

'i.e., Guidance in the path of peace is obtained through the Holy Quran and people led out of every kind of darkness into light.' (5 : 17)

'It cures whatever disease is in the hearts.' (10 : 58)

'God has sent down water from the sky which quickens dead earth.' (16 : 66)

'He sends down water from the sky that makes every valley flow according to its measure.' (13 : 18)

'He sends down water from the sky and the rotten earth becomes green.' (22 : 64)

'At which creep the skins of those who fear their Lord : then their skins and their hearts soften to the remembrance of Allah.' (39 : 24)

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'Remember, it is in the Quran that hearts can find real comfort.' (13 : 29)

'Faith is inscribed in the hearts of those who follow the Quran, and they are blessed with the spirit of Holiness.' (58 : 23)

'It is the Spirit of Holiness that has brought down the Quran, so that it may strengthen the hearts of

signs and proofs in support. Why turn away from this Sign of Mercy which bestows everlasting life and ask instead for a sign of death and destruction?

Allah further says that unbelievers seem to want only punishment and want it soon. Signs of grace and mercy they want not. The Holy Prophet is asked to tell them that were it not for the fact that signs of punishment come at their own appointed time, they would have tasted divine punishment long ago. Punishment shall come however, and come unawares. (29 : 54)

## No Denial of Miracles

Come and judge: Where, in these verses, is there a denial of miracles? On the contrary, the verses proclaim loudly that unbelievers demand signs of death and destruction, so, they are told they have in their midst the Quran, Sign of everlasting life, not death. If a sign of punishment came, it will destroy them. Why do they ask for it? But if they are content with nothing else, they will have what they ask for and pretty soon.

In short, in the verses under discussion, God promises a sign of punishment. At the same time, attention is drawn to signs of Divine mercy contained in the Quran, signs of miraculous

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believers, and be a means of guidance and good tidings for Muslims.' (16 : 103) KHILAFAT LIBRARY

'It is We Who have sent down the Quran, and it is We Who will be its Protector. That is to say, both in respect of its letter and in respect of its spirit, the Quran shall ever be under Divine Protection.' (15 : 10)

'Allah further says that the Quran contains all the knowledge, wisdom and truth that are to be found in the revealed Books.' (98 : 4)

'And no man or Djinn shall be able to produce the like of it, even though they should help one another.' (17:89)

change in the hearts of men. Our objector's assumption that the Quranic negation is complete, a negation of all miracles without exception, only betrays ignorance of the rules of Arabic grammar. It should be remembered that negation is limited to the speaker's intention. The intention may be indicated explicitly or it may be there by implication. Supposing a person declares 'Winter is no more'. It is obvious that the declaration is about the person's own town. Who would think the declaration applies to all places, all hill stations, so that from everywhere winter has gone and everywhere now we have the summer heat and summer sun instead? And who would say that the negation here is universal, admitting no exception?

It is well known that the vanquished idolators of Mecca at last declared belief in the prophethood of the Holy Prophet (on whom be peace). They accepted his miracles as true miracles. Even as unbelievers they did not deny the Holy Prophet's miracles out-right. They were bewildered by what they saw. That is why they went as far as Byzantium and Iran, proclaiming, that the Holy Prophet was a man with magical powers. They admitted the signs, albeit in their own way. This affirmation of theirs is to be found in the Holy Qurān. And they with their poor and primitive speech...could not have denied outright the miracles of Muhammad which were so bright and patent.

If they had intended their denial literally, they would not have gone on to accept Islam, with a certainty which made it easy for them to give their lives and shed their blood for the sake of Islam.

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In the days of unbelief their most frequent charge against the Holy Prophet was that he was a man of magic. This is in the Holy Quran. Their short sightedness made them think so.

و ان یرو ایة یعرضوا و یقولوا سحر مستمر (۵۴ : ۳)

'And when they witness a sign, they turn away, and say, It is magic clear'. (54 : 3)

و عجبوا ان جاءهم منذر منهم و قال الكفرون هذا ساحر كذاب(٣٨:٥)

'And they wonder that a warner has come to them from among themselves and say the un-believers, 'This is a magic worker, a great liar'. (38 : 5)

It is obvious that the unbelievers did have signs which they first described as magic, but which they latter accepted as miracles. The peninsula accepted Islam, and became true and sincere witness to the miracles of the Holy Prophet, peace and blessings of Allah on him. How can we say of such people that when they denied miracles, their denial was literal, unqualified? Such could not be their thinking and such could not be their opinion.

When we look into the context it becomes quite clear that wherever in the Holy Quran we have denial of miracles by un-believers, we know what they intended by it. The deniers denied because they did not have miracles of their fancied conception.*

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*The unbelievers, demand for signs is mentioned in the Quran in more than one or two places. Taking all these together we find that the unbelieveres of Mecca asked for three kinds of signs. (1) sign of punishment which they demanded out of their peculiar mentality at the time, (2) signs of divine wrath which had visited or threatened to visit unbelievers in the times of earlier prophets, and (3) naked signs in which the hand of God becomes visible to all and sundry, and acknowledgement of which is no longer an act of faith. As for the sign of punishment the reply given by the Holy Quran is, 'Wait, divine punishment shall come'. No doubt there is refusal to repeat the older punish-ment which had no effect on unbelievers of earlier times. But punishment is promised according to demand. Which came in the form of armed encounters (between Muslims and their Meccan persecutors.).

The demand for the third kind of signs is rejected out-right. It deserved onlyto be rejected. It was so fantastic.

Briefly, then the objector has drawn a farfetched conclusion from this negation of miracles. He has gone far beyond the intention of the text. The Arab contemporaries of the Holy Prophet could never take it thus. They were deeply impressed

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They said,

"We shall believe in you only when we see a ladder set-up sky-high, then see you ascend to heaven by means of this ladder before our eyes. And we shall not accept your ascent to heaven as a sign, unless you bring a book which we can read, holding in our own hands. Or, you manage that in the land of Mecca where there is always scarcity of water, canals of water begin to flow as in Iraq and Syria. Or, all our ancestors who have died from the beginning of the world upto this day come back alive, the old and truthful Kossi Bin Kalab, among them; so that, we may ask him whether *your* claim is true or not".

All fantastic signs. Signs of their own conception which they complicated by adding more and more specific features, of which we read in the Holy Quran in several places. To a thinking mind, such demands consititute clear proof that miracles and signs *had been* shown by our Beloved Prophet, peace and blessings of Allah be on him, and that he was a true prophet. God knows how much the spiritually blind un-believers were disconcerted by the light of truth before them in the person of the Holy Prophet, peace and blessing of Allah be on him. How great and of what different kinds were the divine help and blessings showered upon him. How the disbelievers were bewildered and how they tried to escape by making unreasonable demands. To show fantastic miracles is against the principles of faith. True, God has the power to do all things. He could put up a

by the truth of Islam. That is why eventually all but a few embraced it. The few met their deserts as they had asked, and as they had been promised. It should be kept in mind that such negations which are not to be taken literally are also to be found in the speeches of Jesus Christ. The pharisees demanded signs, and Jesus regretting greatly said :

'Why doth this generation seek after a sign ? Verily I say unto you, there shall no sign be given unto this generation.' (Mark 8 : 12)

A plain rejection by Jesus, on whom be peace. If the objector ponders over it, he will realise that his objection against the Holy Prophet sinks to insignificance when compared with the objection that may be raised against Jesus. The objector cites denial by unbelievers and that not of miracles in general, but of a special kind of miracles. Obviously denial by opponents

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ladder sky-high and visible to all. He could restore to life not thousands but millions and millions of the dead, and make them bear witness to the truth of the Holy Prophet. God could do all this. But, think, what would this result in ? There would be no such thing as faith, if this came about. Faith in what is partly unseen, faith which merits approval and reward. It would be like believing on the Doomsday, the day of full manifestation. On that day belief will fetch no reward. Everything will have become manifest, obvious. The naked miracles which the unbelievers demanded meant an end to true belief. In true belief everything is not so clear. The unseen should remain unseen and belief belief. Prophets throughout history have therefore, shown miracles belief in which is partly belief in the unseen. No prophet ever restored to life the dead of a whole town and asked them to bear witness to the truth of his prophethood. No prophet ever set up a ladder to ascend to the sky while others looked on.

is not so credible. Opponents are likely to say things contrary to facts. But Jesus himself refuses to show miracles to his generation. "There shall no sign be given unto this generation", says he. Refusal to show miracles could not be clearer than this, nor negation more general.

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## Second verse Apparently Dismissing Miracles

We turn now to the second verse quoted by the objector. This again stands torn from its context. If we reproduce the verse along with its context all fair observers will be convinced that the verse does not contain anything suggesting a denial of miracles. On the contrary, the words clearly declare that miracles were certainly shown. The verse in question along with the verse in its neighbourhood would run as follows :

و ان من قرية الا نحن مهلكوها قبل يوم القيمة او معذبوها عذابا
شديدا كان ذلك فى الكتب مسطورا و ما منعنا ان نرسل بالايات
الا ان كذب بها الاولون - و اتينا ثمود الناقة مبصرة فظلموا بها -
و ما نرسل بالايت الا تخويفا (١٧:٥٩-٦٠)

'God the Exalted, the Mighty, says : We will destroy township before the Day of Resurrection or punish it with severe punishment, so it is written down in the Book. But now we are not sending some of those signs of divine wrath (which visited the previous peoples as punishment) because peoples before rejected them. For instance, we gave as sign the she-camel to Thamud, and it was a warning and a manifest sign. (But they wronged the camel whose over-eating and over-drinking, left neither water for the people of Hijr to drink, nor pasture for their cattle to graze, and they were put to great trouble, grief and trial). Our purpose in sending signs of wrath is to warn people and make them fear. Signs of wrath are sent to serve as deterrents.' (17 : 5- 9 60)

Why then go on demanding signs which the former peoples saw and which they rejected, undeterred and unimpressed?

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## Two Kinds of Signs

## Signs of Wrath and Signs of Mercy

Divine signs, let us say, are of two kinds: (1) Signs of divine warning and punishment, of divine wrath. (2) Signs of good news or signs of mercy. Signs of wrath are shown to hardend and arrogant unbelievers, dishonest, rebellious, like the Pharaoh, that they may take fright and their hearts become overawed by the Might and Majesty of God. Signs of Good news are for seekers of truth, sincere believers, lovers of guidance, the meek and the humble who think lowely of themselves who seek certainty of conviction and increase of faith. Signs of good news are not warnings or castigations. Their purpose is to bring comfort to God's loyal servants, deepen their faith and conviction, and assuage their troubled minds by the application of grace and mercy. The good believer, through the grace of the Holy Quran. ever receives such glad tidings. He keeps advancing in faith and certainty of conviction. Glad tidings, bring the believer peace. Anxiety disappears and tranquility descends on his heart. As reward for following the Book of God, he receives signs of glad tidings throughout his life. Signs bestowing tranquility and comfort keep coming promoting the believer in faith and knowledge, helping him ultimaiely to the highest degree of certainty called *Haqal-Yaqin*. Another blessing he receives is that while he advances in conviction, in divine knowledge, and in power of faith, he also witnesses divine gifts, favours, graces, physical, spiritual, visible and invisible. As a result he advances and advances in his love of God. Signs of glad tidings, glorious, blessed and powerful lead men to their appointed goal. They lead spiritual toilers to a stage of divine knowledge and love which marks the highest spiritual elevation attainable by saints and friends of God.

## Promise of Glad Tidings to True Followers of the Holy Prophet

Much is contained in the Holy Quran about the signs of glad tidings; of hope and success. According to the Holy Book signs of glad tidings are not limited in any way. There is a standing promise by God that true followers of the Quran will always be blessed with such tidings. God says:

لهم البشرى فى الحيوة الدنيا و فى الاخرة ، لا تبديل لكلمت الله ، ذلك هو الفوز العظيم (١٠:٦٥)

i.e., The believers shall be blessed with signs of glad tidings, both here and here-after. Through these signs they will make unlimited and continuous progress in divine knowledge and love, in this and the next life. It is a divine decree which shall never fail. To be blessed with signs of glad tidings is a triumph and a great triumph. That is, it alone leads to the pinnacle of divine Love and Knowledge.' (10 : 65)

## Verse Under Discussion Concerned only with Signs of Punishment

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In short, the verse our objector has quoted in support of his objection is concerned only with signs of wrath and punishment. So much is clear from the text,

و ما نرسل بالايت الا تخويفا (١٧ : ٦٠)

"We send not *these* signs but to warn." (17 : 60)

To think that all signs of wrath, all designed as warnings and for no other purpose, would be wrong. As already mentioned, signs are of two kinds, fulfilling two different purposes. They come, that is, either as warnings or as glad tidings. The Holy Quran, as also the Bible speaks frequently of the *two* kinds of signs. This being so the only logical interpretation of the verse in question is that *al-ayat* (the signs) here refers to

signs of wrath. If the meaning of the verse is not limited in this way, we have to admit that the divine scheme admits only of one kind of signs, that these are signs of fear or warnings of punishment. But this is not true at all. The Holy Book, human reason, and human conscience rule it out completely.

It is clear now that of the two kinds of signs fear-inspiring and hope-inspiring, only fear-inspiring signs are mentioned here. The question that remains to be answered is, what then is the meaning of this verse :

و ما منعنا ان نرسل بالايات

'nothing could hinder Us from showing the signs'

Does it mean :

(1) that no fear-inspiring signs of any kind were shown at the hands of the Holy Prophet (on whom be peace). or

(2) that only those fear-inspiring signs were excepted which had been shown to the peoples of earlier prophets ? or

(3) that both kinds of fear-inspiring signs were shown at the hands of the Holy Prophet, only a special kind among these have been excepted, viz., those which had been shown to earlier peoples and had been rejected by them ?

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Let us point out that careful attention to the Quranic text makes it quite clear that of the three possible meanings of this verse, the first and the second are completely out of place. For, according to these we should be assuming God to say that *all* fear-inspiring signs are now forbidden, that is *all* such signs which God has the power to show ; and this because they are signs which have been rejected. This would be absurd because signs rejected must be signs shown—nothing can be rejected unless it is shown. Obviously not *all* kinds of signs have been shown. Among these are signs which no man may reject, from the acceptance of which there

is no escape. God has the power to show such signs. He has unlimited, infinite powers in fact. Who can then say that *all* signs which it is within the power of God to show have been shown and rejected? In a limited part only a limited kind of signs can have been shown. Therefore, the verse in question could only be saying that those signs (and only those) which earlier unbelievers had seen and rejected, it will be futile to show again. The context in which the verse appears points to this very meaning. In the context God refers to the She-camel of Thamud. This reference constitutes proof of the fact that the verse in question relates only to those fear-inspiring signs which had been shown and rejected in the past. And this is the third and the true meaning of the verse in question.

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## Miracles Affirmed Rather than Dismissed

One point more. For those who will judge with care. This point will make it further clear that the verse, 'nothing could hinder Us from sending the signs,' is an affirmation rather than a negation of miracles. The point relates to the definite article *al* (*the or those*) which—according to the rules of grammar—must mean either *all* or *some particular* signs. If *al* means *all* the verse would mean 'Nothing could hinder Us from sending any signs..... except that they have been rejected by earlier peoples,' if *al* means *some particular* signs, then again the verse would mean, 'Nothing could hinder Us from showing the *particular signs* now demanded by unbelievers.....except that these have been shown and rejected already'. In either case the verse stands for an affirmation of the coming of miracles, not a negation of miracles, not a negation of them. To say that *all* signs cannot be shown now (because of their rejection by earlier peoples) means that *some* can and will be shown. Same as when somebody says he has not given to Zaid *all* he could, he clearly means that some he could he certainly has given to Zaid. If the verse means that some signs will not now be shown, again the implication would be that some will be shown. Same as when somebody

says some of the things he could make over to Zaid, he has not made over, he clearly means that some of the things he could make over, he has made over to Zaid.

In short, we need to take four steps to arrive at the true meaning of the verse:

First of all we must consider the context in which the verse in question 'nothing could hinder Us from sending, the signs except that the earlier peoples...rejected them,' (17 : 60) appears. The context clearly peals with fear-inspiring signs.

Secondly, we need to think whether, according to the context, all kinds and manner of fear-inspiring signs and miracles—all which it is possible for God with His infinite powers to show—have been shown to earlier peoples and rejected by them in their times?

Thirdly we need to think whether the verse relates necessarily only to fear-inspiring signs, whether hope-inspiring signs, signs of God's Mercy, are not idcluded in the verse by implication.

Fourthly we need to fix on the function which the definite article *al* in ***al-ayat*** performs in the verse, *al* cannot be without a function.

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When we have taken these four steps, then unless out of prejudice we have strayed far from the Truth, we will have not one but many a cause to think that the negation N*othing* in the verse applies only to a limited, a very special kind of signs, that such a negation has no bearing on—indeed it is instead an affirmation of—other kinds of miracles which will be shown.

In these verses Exalted Allah declares clearly that signs of terror which the contemporaries of the Holy Prophet demand, are not shown, because in the past men have rejected such signs. To show over again signs which have been rejected before would

mean weakness, not worthy of God's infinite powers. The verses in question, therefore, only point out that fear-inspiring signs will be shown, but shown in a different way. Was it necessary that the same old signs—signs of Moses or of Noah or of Lot or 'Ad or Thamud—be shown again? This meaning of the verse is elaborated clearly in other verses. Says God Almighty:

و ان يروا كل اية لا يومنوابها حتى اذا جاءوك يجادلونك (٦ : ٢٦) و اذا جاءتهم اية قالوا لن نومن حتى نوتى مثل ما اوتى رسل الله الله اعلم حيث يجعل رسالته (٦ : ١٢٥) قل انى على بينة من ربى و كذبتم به ما عندى ما تستعجلون به ان الحكم الا لله يقص الحق و هو خير الفاصلين (٦ : ٥٨) قد جاءكم بصائر من ربكم فمن ابصر فلنفسه و من عمى فعليها و مـــا انا عليكم بحفيظ (٦ : ١٠٥) و يستعجلونك بالعذاب (٢٢ : ٤٨) قل هو القادر على ان يبعث عليكم عذابـــاً من فوقكم او من تحت ارجلكم او يلبسكم شيعا و يذيق بعضكم باس بعض (٦ : ٦٦) و قل الحمد لله سيريكم اياته فتعرفونها (٢٧ : ٩٤) قل لكم ميعاد يوم لاتستاخرون عنه ساعة و لا تستقدمون (٣٤ : ٣١)

و يستنبئونك احق هو قل اى و ربى انه لحق و مـــا انتم بمعجزين (١٠ : ٥٤) سنريهم ايتنا فى الافاق و فى انفسهم حتى يتبين لهم انه الحق (٤١ : ٥٤) خلق الانسان من عجل ساوريكم اياتى فلا تستعجلون (٢١ : ٣٨)

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That is to say:

'They will not believe even after they have seen all kinds of signs; so much so that when they come to

thee, they dispute with thee' (6 : 26)

" 'And when there comes to them a sign, they say 'We will not believe until we are given something similar to that which Allah's messengers have been given.' (6 : 125)

Say, 'I have come with a clear sign from my Lord, You see that sign and yet you cry lies to it. Not with me is that (i.e., punishment) which you seek to hasten. Judgment lies with no one but Allah. He will make the truth clear and He is the Best of judges. Surely one day He will judge between you and me'. (6 : 58)

'Clear proofs of my prophethood have come to you from your Lord ; so whoever chooses to see, does so for his own good ; and whoever turns blind does so to his own harm and I am not a watcher over you.' (6 : 105)

'And they ask thee to hasten on the punishment.' (22 : 48)

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'Say, 'The Lord has power to send punishment upon you or from above you or from beneath your feet or to confound you into groups and make you taste one another's anger.' (6 : 66)

'And say, 'All praise belongs to Allah ; He will soon show you His signs, which you will recognize' (27 : 94)

'Say, 'For you is the promise of a year* from which you cannot remain behind a single moment nor can you get ahead of it'. (34 : 31)

'And they enquire of thee, 'Is it true ?' Say, 'Yea by my Lord'. It is most true, and you cannot thwart

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* 'Day' in th verse means a year, an idiom found in the Bible also. Exactly a year later came the first battle, the battle of Badar, which came as dire punishment for the Meccans.

the fulfilment of God's promises.' (10 : 54)

'Soon we will show them our Signs around their country and among their own people until it becomes manifest to them that this prophet is true in his claims.' (41 : 54)

'Man loves haste. Certainly I will show you my signs soon, but ask me not to hasten.' (21 : 38)

Look at these verses ! How clearly and firmly they hold out promises of signs such as were being demanded. It is also asserted in the verses that these signs will be so clear and convincing that men generally will recognize and accept them. It may be said that the Quran, in several places mentions promises of punishment. The promises were fullfiilled at that very time. The power of God removed the weaknesses of Muslims, raised their numbers and through them put to the sword all those who proudly asked for signs of punishment.

But where in the Quran do we have evidence of other signs shown by the Holy Prophet ?

Remember that the Holy Quran mentions in places that Signs have been shown already :

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Says the Holy Quran :

كما لم يؤمنوا به اول مرة (٦:١١١)

'they believed not therein at the first time.' (6:111)

In other places reference is to unbelievers who would not believe and would go on unjustly dismissing even clear signs as magic :

و ان يروا آية يعرضوا و يقولوا سحر مستمر (٥٤ : ٣)

'And if they see a sign, they turn away saying saying, 'the same old familiar magic.' (54 : 3)

In places unbelievers are reminded of signs they had conceded :

و شهدوا ان الرسول حق و جاءهم البينت (٣ : ٨٧)

'They did bear witness that the messenger is true and

that clear signs had come to them...(3 : 87).,
that is to say, they have testified to the truth of the Prophet, manifest signs having come to them. In places there is clear mention of miracles. For instance, 'the splitting asunder of the moon' (54 : 2).

This splitting asunder of the moon is a great sign, a perfect manifestation of the power of God. We have described and discussed this clearly in our book *Surma Chashm Arya*, to which those who are interested may turn.

Be it remembered also that most of those who asked the the Holy Prophet for signs of their own conception, ended by beiieving in his signs and becoming Muslims. They embraced Islam and spread it far to the East and to the West. They testified to the truth of the miracles and prophecies of the Holy Prophet. They had their testimony recorded in the books of Hadith.

Critics in our time adopt a strange attitude : they remind us of how unbelievers went on rejecting in the beginning, but say nothing of how these very unbelievers gave up unbelief and accepted belief. Of this evidence of belief, of assent after dissent our critics say nothing at all.

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## Miracles of the Holy Prophet

Miracles and sign of the Holy Prophet, on whom be peace, shine on all sides. It is impossible to hide them from anybody's view. Miracles proved by the testimony of the holy companions alone number about 3,000. Besides these 10,000 or more. The prophecies either found fulfilment in their own time or are being fulfilled to this day.

Then there are miracles and prophecies of the Holy Quran the truth of which can be said to have been witnessed by us today. It is not possible for anyone to deny these miracles.

## First Miracle

One example of this kind of miracle—miracle witnessed alike by unbelievers of the Holy Prophet's time and by us who belong to our own time—is the miracle of punishmet. The miracle is founded on two basic facts, two important premises. These premises no one may deny. No one, therefore, may deny the conclusion which follows. The first of these premises—which no friend or foe will deny—is that a sign of punishment was demanded at a time when the Holy Prophet (on whom be peace) and his small circle of followers were in a very low condition. Difficulties and dangers surrounded them on all sides, and all because of the invitation to truth which the Holy Prophet had proclaimed at Mecca. It was a time of troubles, trials and tribulations. The faith of Islam was weak and poor. So weak indeed that the unbelievers would taunt Muslims about it, saying,

> 'If ye be on truth, why these sufferings, these anxieties and afflictions, at our hands? Where is your God of whom you keep boasting? why does He not come to your aid? An insignificant little group, why must you face the prospect of total extinction? If ye be right and and true why does not divine punishment descend upon us?'

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What the Holy Quran said in reply to these taunting remarks by unbelievers and at a time of utter wail and woe for Muslims constitutes the second premises on which this miracle of punishment—preceeded by prophetic warning—is based. The time was critical for the Holy Prophet and his small band of belivers. Life was insecure and failure loomed large on all sides. At such a time and on their demand for a sign, unbelievers were told and told clearly that they will soon witness a sign, that Islam will triumph and unbelievers will meet with punishment. Islam no more than a seed at the time will become a big, full-grown tree. Those who clamour for divine punishment

will meet with due punishment, the punishment of the sword. The peninsula of Arabia will be cleared of unbelief and unbelievers. The faith of Islam will become established in the land. Pagan belief will be heard no more. Insecurity will give place to security and peace. Islam will become strong. So strong, it will begin to spread to other countries, extending its dominion over them, its victories resounding far and wide. A great kingdom will come into being and this kingdom will know no decline till doomsday.

## First Miracle of the Holy Quran

This then is the first miracle of this kind. Let us keep the two premises squarely in front of us: the premise that time at which punishment was demanded and prophesied was a time of utter despair and humiliation for Muslims; and the premise that the punishment prophesied was completely contrary to expectations and possibilities existing at the time. These two premises let us keep in view, and then let us take a just look at the history of Islam, a history accessible to friend and foe alike. We will see how clearly and truly was this prophecy of punishment fulfilled, how impressive was its fulfilment and how its might and power became acknowledged in lands of the East and the West. This prophecy, therefore, we must treat as a most certain and true prophecy, a miracle as good as eye-witnessed by us today, not open to the least doubt.

## Second Miracie

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Second miracle of the Holy Quran which could be said to have been eye-witnessed by us in our time equally with the Holy Prophet's contemporaries is the amazing change which the companions of the Prophet underwent through their submission to the Quranic teachings and through the wholesome influence of the example of the Holy Prophet. We have only to realise how they behaved and conducted themselves before their conversion to Islam and then how they changed under Islam: what a magical transformation came over their morals, beliefs, attitudes,

daily speech and dealings, how they shed their old evil ways and changed over to new ways good and clean. We have to concede that the change was a miraculous change and the influence under which it came about a miraculous influence. Rusty human minds became fresh, polished, and bright. Change of this tremendous scale cannot but be attributed to special intervention by God, In the words of the Holy Quran they were dead who became quickened with life. They were on the brink of Hell who were saved. They were sick who were made whole. And they were groping in the dark who were shown the light. The Holy Quran itself describes this miracle by contrasting the condition of the Arabs before Islam with the condition into which they changed on their conversion to Islam. So that whoever compares Arab character under unbelief with Arab character under Islam should become convinced that the change brought about by Islam was a change completed out of the ordinary, a change that was nothing but a miracle.

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**Third Miaacle**

A third miracle of the Holy Quran is the truths, the things of wisdom the beauties and subtleties of meaning with which the Quranic texts are so full. This is a most distinctive miracle writ large on the pages of the Holy Book. Asserts the Book repeatedly, Let the Djinn and the Men (—learned men and ordinary men—) join in an effort to produce the like of this Book. They shall fail. This is a miracle proved by the fact that thirteen or fourteen hundred years have passed, during which time this challenge of the Holy Quran has been proclaimed everywhere, among all kinds of men. Yet the challenge remains unanswered. 'Will you dare and answer?' the Quran repeats. But there is no reply. This provides a clear proof of the fact that human capabilities prove unavailing in a contest with the Quran.

The beauties of Quran run to hundreds. To try and match even in a single one of these beauties is impossible for weak human beings. Not one may be challenged by human talent.

One of the many beauties of the Holy Quran, for instance,

is that *all* important religious truths are contained in this one Book. There is not a single such truth which may not be found in it. Will some one take up this challenge and say the same about another Book? If there are Christians, Aryas, Brahmoos, Atheists who have doubts on the point, let them come and demand satisfaction from us. We promise to give every satisfaction provided there are truth-seekers who turn to us. We have studied and pondered, as far as one may, over the holy truths contained in the Bible or matters of wisdom contained in the writings of the philosophers, or truths which happen to survive in the Vedas of the Hindus. We have also studied points of truth and wisdom contained in the many books written by the Sufis. We find them all in the Holy Quran. We have studied for well over thirty years. We have observed deep and wide. It has only increased our certainty and conviction. There is no spiritual truth, nothing that can contribute to the growth of man's mind and soul, which is not to be found in the Holy Quran. We have found this by experience and study. And this is the standing claim of the Holy Book, a claim tested by me and by thousands of scholars in the past, and found valid and true by all.

## Fourth Miracle

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The Fourth Miracle of the Holy Quran consists of the spiritual influence which it has ever exerted and continues to exert. Those who follow the Holy Quran become accepted of God. They earn the blessing of His Communion. God hears their prayers and answers them out of His Grace and Mercy. He communicates to them some of His secrets, as He would to His prophets and raises them above others with signs of His help and concern. This miracle also will last until the Day of Judgment, valid and proved today and for ever. Among Muslims are found, yes even today, men blessed with special Divine Help, with glad tidings and revealations about the unseen.

Now, ye who seek after truth and thirst for signs, ponder justly and with an unprejudiced mind over the signs presented

in the Holy Quran. Are they not mighty signs of the highest order? Signs which can be tested and experienced at all times? The miracles of ancient prophets belong to the past. They read like fairy tales. God alone knows how far they are true.

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## Miracles of Jesus

Miracles of Jesus as narrated in the New Testament are a case in point. They are good stories made impressive by exaggerations of all sorts. But they raise doubts and suspicions not at all easy to dispose of. Let us for a moment accept them literally. Let us suppose that the lame, the crippled, the paralysed, the blind, the sick, were cured by the touch of Jesus, that the New Testament stories are true without doubt, true literally. The question would yet be, what great merit do they confer on Jesus? After all, in those very days there was a pond, a dip in which, at a certain moment, could cure people of similar ailments. And this is mentioned in the New Testament itself.

## Art of Healing

Besides, it is now known and praved by long experience that the art of healing is an art among arts, and in which many people are adept even today. This art needs concentration of attention, of mental powers and of the application of suggestion. This art has nothing to do with prophethood. An evil man might be a successful practitioner of this art. The art has been known from times immemorial. Some Muslim saints—Muhyuddin Ibn-i-Arabi who wrote the *Fusus* and some saints of the Naqshbandi Order—were expert in this art. So much so they had no equal in their own time. Of some it is narrated that with their perfect attention, and with leave of God,* they could talk with

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*For newly dead persons to be resorted to life through mesmerism or hypnotism—for a few minutes or hours—is not against any law of nature. It is within observation that some animals, may be revived by some drug. The temporary revival of dead human beings need not be so very difficult or remote.

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the newly dead. They gathered hundreds of patients around them and restored them to health by casting a single glance at them. Those who were less sikilled in this art effected cures by a touch of their hand, touch over a patient's cloak or shirt. The practitioner of this art experiences a peculiar power emanating from him at the time, and out to influence the patient. Often the patient has the same experience: he feels poisonous matter moving out to the extremities of his body, then leaving the body altogether. Muslim authors have written on this subject. I guess Hindus may also have written on it. In our time Europeans have discovered Mesmerism, and this is really a branch of the art of healing of which we speak. The New Testament, examind closely, reveals that Jesus Christ practised this very art. Not with perfect success, however. People among whom he lived were a simple unsophisticated people, ignorant of this art. No doubt they over-rated it. Subsequently, as the truth of the matter became clear, people under-rated it. Some began to say that healing the sick or curing the insane by such powers is not a thing of great merit. The practitioner need not even be a beliver. That such feats could make make a man a prophet or saint makes no sense. Some even think that to devote oneself to such curative practices making them one's daily occupation, is detrimental to spiritual health. Such a person will not be able to do much for the spiritual training of others. He will have lost the power to impart spiritual light and life. One may think this is why Jesus the Messiah, on whom be peace, turned out so poor in the spiritual training of his followers. Has not a person of the status and scholarship of Rev. Taylor admitted with extreme regret that the spiritual influence of Jesus is found wanting and weak. One can see this in his companions or apostles. Certainly they did not become very great spiritually. Even as sheer men they did not have their capacities developed to the full. (Would that Jesus had given less time to healing the sick and more time to the removal of the inner weaknesses and ills of his followers, especially

Judas Iscariot). The said reverned gentleman also regretfully admits that in comparison with the companions of the Arabian Prophet, on whom be peace and the blessings of God, the spiritual traning of the apostles of Jesus is found to be raw and poor. Their mental and moral capacities receive little help from the example of Jesus. On the other hand, at every step, they show cowardice, lack of fath, low-mindedness, worldliness and inconstancy. But the Companions of the Arabian Prophet, on whom be peace, showed sincerity and loyalty without parallel among the followers of other prophets. This was the result of the spiritual training which transformed the Companions of the Holy Prophet so completely. Other Western writers, have written recently in the some strain. They admit freely that if only the spiritual merits of the Holy Prophet of Arabia—his devotion to God and reliance upon Him, his steadfastness, his perperfect and pure teaching, his influence, his power to transform, the external and internal help and assistance he received from God Almighty—be treated apart from miracles which are to be found recorded in the Muslim Books, justice compells one to admit that the achievements of the Holy Prophet of Islam are truly miraculous and super-human, enough to constitute cogent evidence of the truth of a prophet. No man—unless helped by God—can achieve so much, nor can such miraculous help and grace be with him.

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